W5 86.9
M567.5c

OCT 26 1933

The Meadville Journal

Vol. XXVII. APRIL-JULY, 1933 Nos. 3-4

Announcement for the Eighty-ninth Academic Year 1933-1934

Published Quarterly by
THE MEADVILLE THEOLOGICAL SCHOOL
(Founded in Pennsylvania in 1844)
5701 Woodlawn Avenue, Chicago

Calendar, 1933-1934

1933

June 19 to July 21..... First Term, Summer Quarter, University of Chicago.

July 24 to August 25..... Second Term, Summer Quarter, University of Chicago.

October 2, Monday..... Autumn Quarter and Academic Year of The Meadville Theological School begin.

November 30, Thursday.... Thanksgiving Day: a holiday.

December 22, Friday..... Autumn Quarter ends.

1934

January 2, Tuesday..... Winter Quarter begins.

January 18, Thursday..... Annual Meeting of Board of Trustees at Meadville, Pennsylvania.

February 12, Monday..... Lincoln's Birthday: a holiday.

February 22, Thursday.... Washington's Birthday: a holiday.

March 23, Friday..... Winter Quarter ends.

April 2, Monday..... Spring Quarter begins.

May 30, Wednesday..... Memorial Day: a holiday.

June 10, Sunday..... Baccalaureate Service.

June 12, Tuesday..... Commencement Day.
Semi-annual Meeting of Board of Trustees at Chicago.

June 13, Wednesday..... Spring Quarter ends.

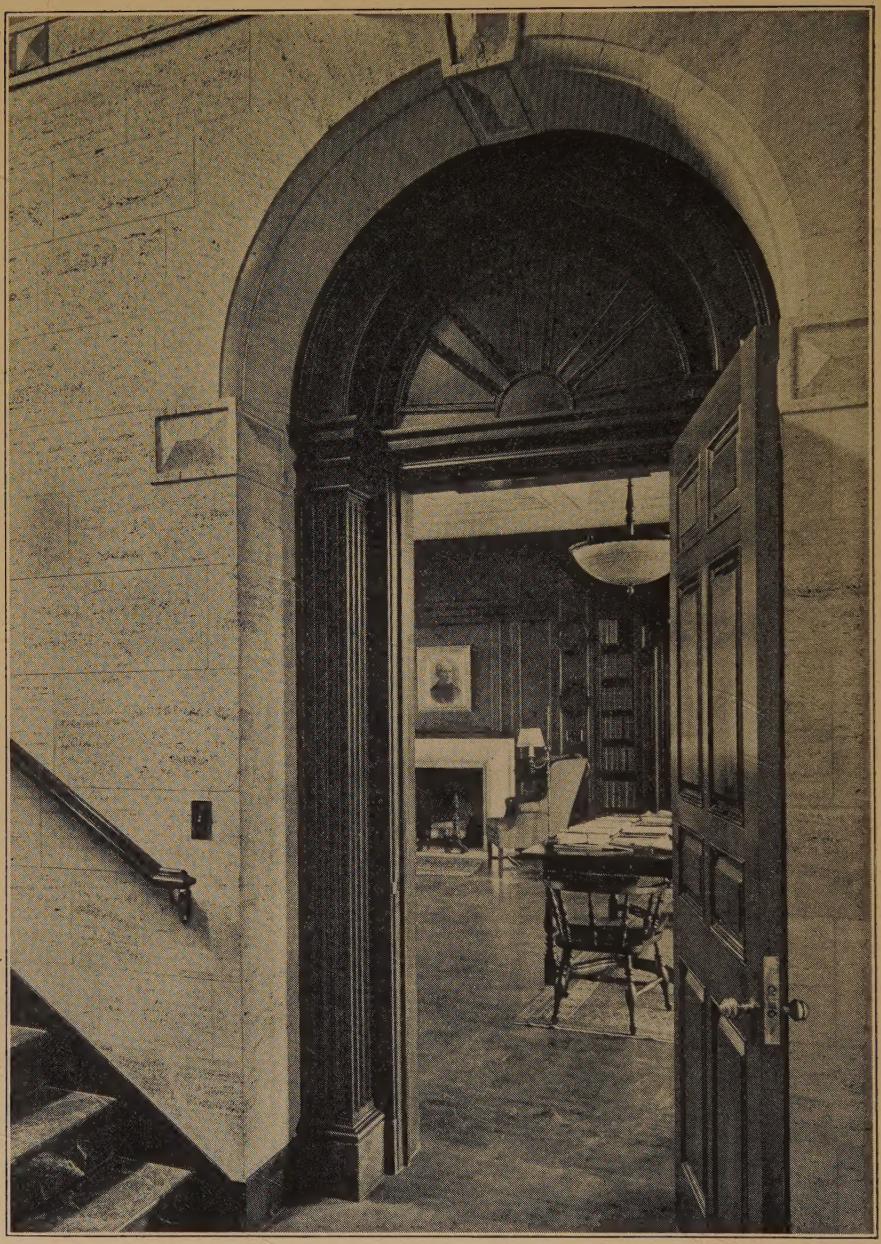
June 18, Monday..... Summer Quarter in the University of Chicago begins.

The Meadville Journal

Vol. XXVII, Nos. 3-4
April-July, 1933

Announcement for the Eighty-ninth Academic Year 1933-1934

Published by
THE MEADVILLE THEOLOGICAL SCHOOL
5701 Woodlawn Avenue, Chicago
JANUARY APRIL JULY OCTOBER



LOOKING INTO THE LIBRARY READING ROOM,
ACADEMIC BUILDING

General Information

The Meadville Theological School, founded in 1844 in Pennsylvania, established in Chicago in 1926, is located near the campus of the University of Chicago, with whose Divinity School and affiliated institutions it enjoys special relations. Its students take part of their courses at the Divinity School and the Chicago Theological Seminary, and share in the life and activities of these institutions. The libraries, museums, playing fields and gymnasium of the University are also available. Courses at Meadville are accepted for credit at the University, thus making it possible for a Meadville student to work for degrees in both institutions.* Students of the University and of the Chicago Theological Seminary may elect courses at Meadville without payment of extra fees. The Meadville Theological School is of graduate standing, and its academic requirements are the same as those that prevail in the Divinity School of the University of Chicago.

The purpose of the School, as defined by its charter, is "to give instruction in religion, theology, ethics and preparation for the Christian ministry." It is further provided "that no doctrinal test shall ever be made a condition of enjoying any of the opportunities of instruction in the School." In accordance with these terms, the School is free in spirit as well as free from denominational control. Most of its graduates serve in the ministry of the liberal churches; but properly qualified men and women are received regardless of denominational affiliation.

*It is possible, while fulfilling the requirements for the Meadville B.D., to acquire also the degree of Master of Arts in the University of Chicago. The requirements are set forth in the Announcement of the Divinity School, under whose guidance the degree is attained.

The number of students admitted is limited; and those admitted are selected, not on the basis of academic preparation only, but in consideration of personal qualifications (character and aptitude for the work of the ministry) as well. Limitation of numbers insures the continuance of the intimate relationship between faculty and students which has long distinguished the School. Association with the University of Chicago, on the other hand, gives the contrasting stimulus of contact with the largest group of theological students in the United States, and a faculty correspondingly large.

The School is located on three corners of Woodlawn Avenue and Fifty-seventh Street in the Hyde Park district of Chicago. The First Unitarian Church of Chicago, a noble example of Gothic architecture, occupies the fourth corner. Hull Memorial Chapel, a transept of the Church, is the chapel of the School. Academic and residence buildings include a main building for administration, instruction, reading-room and library; two dormitories, one with dining and common rooms; and the President's house. Ample and dignified quarters give adequate setting for the intimate common life, already alluded to, of faculty and students.

Information concerning conditions of admission, curriculum, scholarships, etc., and a register of students for the academic year 1932-1933, are contained in the following pages. Inquiries should be addressed to The President, 5701 Woodlawn Avenue, Chicago.

Conditions of Admission

The general qualifications of applicants for admission to The Meadville Theological School are determined by the Faculty of the School. Applicants should allow sufficient time for the necessary investigation, which always includes a personal interview. A certificate of health, which must be approved by the School's medical adviser, is also required.

The academic qualifications of applicants, who, if admitted, register in the Divinity School of the University of Chicago as well as at Meadville, are passed on by the Office of Admissions of the University.

The academic qualifications are as follows:

For candidates for the graduate degree of Bachelor of Divinity: The possession of the degree of Bachelor of Arts or its equivalent from a college of recognized standing. It is expected that this degree represents a reasonably broad course of study. If the work has been too narrowly specialized, a student is given special opportunity, after his admission, to make up deficiencies in the appropriate divisions of the University of Chicago. In general, an applicant should have included, in his undergraduate curriculum, courses* as follows: two each in History, Sociology (including Social Psychology), Literature and Modern Language; and one each in Economics, Philosophy, Psychology and Biology.

For candidates for the graduate degree of Master of Theological Science: The possession, in addition to the bachelor's degree already mentioned, of a bachelor's degree in theology, or its equivalent, from Meadville or an approved institution.

For prospective candidates for the graduate degree of Bachelor of Divinity, who have not yet secured the degree of Bachelor of Arts: The completion of sufficient work of college grade to gain admission to the Divisions or Professional Schools of the University of Chicago. This represents the equivalent of the work of the College of the University of Chicago,—i. e., two years of undergraduate study. Selection for the opportunity provided by this status at Meadville is confined to mature students of exceptional promise, who have definitely chosen the ministry as a career, and who possess the required personal qualifications. Such students must register in the Divinity School of the University of Chicago and fulfil its requirements for the degree of Bachelor of Arts. The first year in residence consists chiefly of a continuance of college work, on what is known at the University of Chicago as the divisional level; the second year, provided the required

*By the term "course," when used in this Announcement, is understood a course in the University of Chicago, which divides its year into quarters. This corresponds, in an institution dividing its academic year into semesters, to considerably less than a full course, but a little more than a half course. Reckoned in terms of academic credit, it counts 3⅓ "semester hours."

background for theological studies has been obtained, is practically the same as the first year of graduate work, including courses at Meadville.

For information concerning fees, etc., for students of this status, see second paragraph under "Expenses," page 11; and for information concerning field work, see second paragraph under "Remunerative Field Work," page 12.

Religious Education and Parish Work: The course in this field is of graduate standing, and conditions of admission are the same as for those studying for the degree of B.D.,—i. e., the possession of the degree of A. B. or its equivalent.

Unclassified students: Applicants without the required degrees, but possessing sufficient academic preparation and intellectual maturity to make it possible, in the judgment of the Faculty, to pursue courses at Meadville creditably and profitably, may be admitted by special vote as unclassified students, not candidates for a degree.

Others, by permission, including that of each instructor concerned, may be admitted as hearers only.

Curriculum

The plan of curriculum is designed to fulfil the main purpose of the School,—preparation for the ministry of the Liberal churches. Traditional theological subjects are included, for the church has its roots deep in the past, and its present place in society cannot be understood without adequate knowledge of its past; but they are balanced by studies that recognize the changed and broadened function of the church and its ministry today. Courses of instruction, which include not only the School's own offerings, but all of those offered by the Divinity School of the University of Chicago and the Chicago Theological Seminary, and many in other Divisions of the University, are listed (see page 17) in three main divisions: Religion in its Historical Aspect; Interpretation of Religion in the Present; The Work of Organized Religion in the Present. Studies in the first division are designed to acquaint the student with the sources of the Christian religion, with the history of the Christian Church and with the

history of the great religions of mankind. Such studies help to give understanding of the institution in which the students are preparing to work, and of religion itself, which they are to teach. They are also part of the essential background of the preacher. Studies in the second division are more especially related to preaching; they help the students to build the philosophic conceptions on which their preaching will be based and to understand human nature and society. Studies in the third division are practical, preparing directly for work in the church and leadership in the community. The techniques of preaching and worship, of dealing with people in their personal problems and family relationships and of religious education, belong in this group.

A student works in each of these three divisions, the extent of his work in each being determined by his own needs and interests. As soon as those interests are disclosed, a tutorial relationship is established with that member of the Faculty whose interests are nearest the student's. Guidance is given in choice of courses in the School and at the University, in outside reading and in preparation for the student's dissertation and final examination.

Requirements for Degrees

A candidate cannot qualify for a degree by the mere building up of credits in a specific number of required and elective courses. He is expected to complete successfully certain courses deemed essential as background and for professional equipment, and to present a satisfactory dissertation; finally, before he is recommended for a degree by the Faculty, he is given a general examination, with especial regard to his major field of interest. This field is chosen, by the candidate for the degree of B.D., before the end of his first year in the School, or, if he enters with advanced standing, at the time of his admission. By the candidate for the degree of S.T.M., it is chosen at the beginning of the year. The member of the Faculty whose specialty is most closely related to the candidate's field thereafter acts as his adviser.

The subject of a dissertation must be selected, in consulta-

tion with the faculty adviser, before the beginning of the year in which a student expects to take a degree. It must be submitted for final criticism at least four weeks before the time of graduation. It must be delivered in complete form, typewritten on prescribed dissertation paper, not later than a week before the time of graduation; and, after its acceptance, before the degree is recommended, two bound printed or typewritten copies must be deposited with the Librarian of the School.

Formal announcement in writing that he is a candidate for a degree must be made by a student before the last quarter of his final year, and he must be admitted to candidacy by vote of the Faculty.

Final examinations are given during the quarter before the time of graduation.

Graduate work in other recognized institutions may be credited up to two years' standing. At least one year (three quarters) must be spent in residence at The Meadville Theological School.

Specific requirements for degrees are as follows:

Bachelor of Divinity: The candidate for this degree, during his residence, is expected to take, in the four main fields of theological study,—historical, biblical, practical and that of philosophical interpretation,—three courses each at The Meadville Theological School. During his first year he must take, at The Meadville Theological School, a course introductory to field work; and, at the Divinity School of the University of Chicago, the course on Divinity Education known as Divinity 301*, and such other of the Divinity School orientation courses, entitled Historical Study of Christianity, Study of the Bible, Study of Theology and Study of Practical Christianity as are deemed necessary. Two courses of more advanced character, in each of two fields of interest outside of the student's special field, and other advanced courses to make a minimum of twenty-seven during a student's residence,

**Divinity Education.* Its functional aims, its scope and relation to other educational activities, its concern with religions in general as factors in social and cultural life; its specific tasks in providing professional training and in stimulating research.

complete the schedule. The purpose of these regulations is to prevent narrow specialization and ensure sufficient breadth of study.

Master of Theological Science: To prepare for this degree, which represents a year of advanced study after the award of the degree of Bachelor of Divinity, eight courses, at least six of which must be within one field of theological study, must be taken. The candidate must show ability to use the languages needed for advanced study in his special field. Regulations concerning the preparation of a dissertation, application for admission to candidacy and final examination are set forth at the beginning of this section.

Religious Education and Parish Work: In this course of two years, designed primarily for women, a student works both for the diploma of the School and for the degree of Master of Arts in the field of Religious Education at the Divinity School of the University of Chicago. She is guided by her adviser in the selection of such courses as will fit her for direction of general parish activities, as well as of a church school.

All correspondence concerning degrees should be addressed to the Secretary of the Faculty, Professor Robert J. Hutcheon.

Registration and Regimen

Registration Dates: The academic year 1933-34 begins October 2, 1933, and it is desirable that students enter at that time. The year is divided into three terms of approximately twelve weeks each, corresponding to the Autumn, Winter and Spring Quarters at the University of Chicago; and, since the courses in each term are complete, it is also possible to enter January 2 and April 2, 1934. Meadville offers no courses during the Summer Quarter; but the University of Chicago, including the Divinity School and the Chicago Theological Seminary, is in full session, and courses acceptable at Meadville may be taken during that period.

Only in exceptional circumstances will a student be admitted to the School after the beginning of a quarter.

Courses: In accordance with the practice of the Divinity School of the University of Chicago, Meadville students meet for each of their courses of study four hours a week, Tuesday to Friday. The long week-end gives opportunity for field work and occasional or regular preaching. Three courses constitute full-time work.

Chapel: Devotional services, led by members of the Faculty and students, are held each afternoon, Tuesday to Friday, at twenty minutes of six in Hull Memorial Chapel. The service on Friday includes a sermon by a member of the Faculty, a student or a guest preacher. Occasional practice in hymn-singing, under direction of the organist, is required.

School Conferences: The members of the School meet occasionally for discussion upon some theme of vital importance to the life and work of the Liberal minister. The discussion is usually led by a guest of the School. Some of these conferences, as announced, are open to students in the other Schools and members of the University in general.

The Summer Session

Although The Meadville Theological School offers no courses during the Summer Quarter, its facilities are at the service of its own students and others attending the Divinity School and other divisions of the University. The session is divided into two terms, courses being complete in each. To ministers and others engaged in religious work the tuition fee is $20.00. A matriculation fee of $20.00 must also be paid by those not previously connected with the University. Ministers, parish assistants, directors of religious education and teachers in church schools, who wish to avail themselves of these privileges, may register in The Meadville Theological School; and, so far as space permits, they will be assigned rooms at a nominal rental in its dormitories. Application for registration during the Summer Quarter must be made by Meadville students on or before May 1st; by others, applications may be made up to the opening of the quarter.

Remunerative work cannot be assured to students who are present during the Summer Quarter only.

Library Facilities

The School library, of between 50,000 and 60,000 volumes, is housed in the Wiggin Library, a wing of the Academic Building. All books needed for students' regular studies (including books of reference and periodicals) are available in its reading room, and may be withdrawn under suitable restrictions. The library is rich in source material relating to the history and thought of the Liberal movement in religion.

Meadville students have full use of the Divinity School and Chicago Theological Seminary libraries, and of the collections in Harper Memorial Library and in the other libraries of the University of Chicago. They are also able to use the Crerar, Newberry and Chicago Public Libraries.

Expenses

Tuition: Fees are the same as those prevailing at the Divinity School of the University of Chicago, and no further payments are required of Meadville students taking courses at the Divinity School or at the Chicago Theological Seminary. The fee for instruction is $100 a quarter, but students needing assistance are granted scholarships of $80 a quarter, to be held as long as they maintain academic standing equal to that required of those receiving University scholarships. The fee is thus reduced to $20 a quarter, or $60 for the academic year. A matriculation fee of $20 is required of all students unless they have previously been registered in the University of Chicago and have paid its matriculation fee.

Candidates for the degree of A.B. at the Divinity School of the University of Chicago (see third section under "Requirements for Admission," page 5) are not eligible for a tuition scholarship in that School until they have the equivalent of twenty-seven courses to their credit at the University. In other words, three years of undergraduate work must be completed and professional studies must be begun, before a student is eligible for scholarship aid. A student who registers at the Divinity School with only two years of college work to his credit must pay the full fee of $100 a quarter for approximately an academic year.

Graduation: The graduation fee, including diploma, is $20.00.

Board and Lodging: A nominal charge of $20.00 a quarter, covering light, heat and care, is made to resident students in the dormitories of the School, Meadville House and Channing House. Meals are served at Meadville House at cost. During the Autumn quarter, 1933, the price is fixed at $5.50 a week, excluding the five meals from Saturday breakfast to Monday breakfast, when most students are absent on field work engagements. All students are expected, unless excused for special reasons, to eat at the common table.

Other Expenses: Basic expenses, — tuition, board and lodging,—are covered, for those engaged in field work, by their compensation. (See "Remunerative Field Work,"—the following section.) Expenses other than board and lodging may be reckoned as about the same as in any American city of major size.

Gainful Employment: The consent of the President must be obtained before a student may accept employment of any kind in addition to the assignment of field work. Consent having been obtained, students in the School may avail themselves of an employment bureau conducted by the University of Chicago. Those students, however, who can devote their time to study and field work exclusively will profit most by the opportunities offered by the School.

Scholarships and prizes are listed on pages 14 to 16 of this Announcement.

Remunerative Field Work

Of all students intending to become candidates for the degree of Bachelor of Divinity at Meadville, of all unclassified students save those especially exempted, and of all studying in the course for parish workers, field work is required. It is planned to occupy at least ten hours of the student's time each week in addition to his academic schedule. In co-operation with the Liberal churches of Chicago, with settlement houses and other philanthropic institutions, the Director of Field Work assigns students to such positions as leader of

boys' club or scout troop, teacher in a church school, director of the church school or young people's work, student minister in charge of a small church. Regular reports from the students so occupied are required, and each student's progress is reported by the institution to the Director.

The compensation for such work is fixed by the Faculty Committee on Field Work, and ranges from $393.00 upwards for three quarters, according to the amount of experience of the student and the time expended. Field work compensation for Meadville students who are candidates for the degree of A.B. in the Divinity School of the University of Chicago is $333.00 for the academic year, until they are engaged wholly in theological studies, when it is the same as for graduate students.

Rules for the observance of all concerned in this system of co-operative education have been adopted by the Faculty as follows:

(1) Field work is regarded as an integral and important part of the instruction offered by the School.

(2) Assignments shall, if possible, progress from work in social service through club work with boys and men, to church school teaching and supervision, culminating in the responsible leadership of a church.

(3) No student may be assigned to any one form of field work for more than four quarters.

(4) Responsibility for the continuance of the work during the recesses remains with the student unless excused by the Director.

(5) All financial arrangements between the student and the institution to which he is assigned shall be made through the Director; and all moneys paid the student for such work shall be disbursed in monthly payments by the School Treasurer.

Fellowships and Scholarships

Harriet Otis Cruft Traveling Fellowship

The Cruft Fellowship, established in 1895, is tenable by an unmarried graduate of the School, of high character and scholarly ability, for study at a European university.

The appointee must have been a member of The Meadville Theological School for two years, including that in which the appointment is made; he must show proficiency in at least one language of modern Europe other than English, including that of the country in which he proposes to study; he must have maintained first-class standing in theological studies; and before the fellowship is finally awarded, he must have fulfilled the requirements for the degree of Bachelor of Divinity at the School.

A Fellow is required to pursue his studies, in residence at the university or universities chosen, for a full academic year; to make a report of his studies in the first weeks of November and April, respectively; and at the end of the year to present a final report which shall be filed in the Library of the School. The place and course of study must be approved by the Meadville Faculty.

Appointment to the Fellowship is made by the Faculty at the beginning of the Spring Quarter, for award during the ensuing academic year. The Faculty reserves the right not to make an appointment, if in any year it is deemed not desirable to do so.

The Perkins Fellowship

This fellowship, in the gift of the American Unitarian Association, is open to graduates of Meadville and other similar institutions, for theological study in an American theological school. Its annual income of $400 may be divided into two shares. Application should be made to the American Unitarian Association, 25 Beacon Street, Boston, Massachusetts.

Graduate Scholarships

A limited number of scholarships ($393 a year each) may be granted by the Faculty to men admitted, under the conditions laid down in a preceding section, to study for the degree of S.T.M. Holders of such scholarships are expected to render service to the School as required.

General Scholarship Aid

Meadville scholarships are, with few exceptions, awarded as remuneration for field work. (See "Remunerative Field Work," page 12 of this Announcement.) In the following list, the names of the scholarships and the dates of their foundation are given:

WILLIAM C. SHAW, 1848.
ELIZABETH PECK, 1853.
AUGUSTUS GRAHAM, 1853-56.
JOSHUA BROOKES, 1863.
MRS. L. W. POTTER, 1867.
THE HAVEN FUND (Charlotte M. Haven; Elizabeth Appleton Haven), 1898.
ELIZABETH G. HUIDEKOPER, 1908.
SAMUEL LONGFELLOW, 1909.
REV. W. T. PHELAN, 1910.
CAROLINE B. BOYD, 1929.
REV. NICHOLAS BOYD, 1929.
GEORGE LOVELL CARY, 1929: Founded by bequest of Mrs. Mary Adelaide Butler in memory of her brother, President of the School from 1865 to 1903.
CRUFT, 1933: An annual scholarship of $400, the gift of Miss Frances Cruft.

Loan Fund

THE DE NORMANDIE FUND (Elizabeth K. De Normandie), 1895: The interest ($100 annually) to be lent, under conditions laid down by the giver, to "young women (preferably Unitarians) seeking a theological education"; and "to any worthy students needing help, if any funds be left after caring for the young women."

Prizes

From the Robert Charles Billings Fund, 1903: *Billings Prizes for Elocution:* Two prizes of $75 each, awarded by the Faculty to students in their first and second years in the School, who excel during the year in preaching. Either of these prizes may be divided. *Billings Prize for Scholarship:* A prize of $50 awarded to that member of the graduating class, not an appointee to the Cruft Fellowship, who has attained the highest rank in the work of the year.

Courses of Instruction, 1933-1934

The following pages set forth not only courses offered by The Meadville Theological School, but also courses in the Divinity School of the University of Chicago and in the Chicago Theological Seminary. All courses in these institutions, which are affiliated with each other, are available to Meadville students of graduate standing. A complete list of their offerings (from which only a selection is given here) may be found in the Announcement of the Divinity School. In the list below, the letters preceding the numbers of courses indicate the institutions giving them, as follows: M, Meadville; C, Divinity School; S, Chicago Theological Seminary; D, Disciples Divinity House. Starred courses are those required of candidates at Meadville for the degree of Bachelor of Divinity.

The numbering system is that prevailing at the University of Chicago. Most of the courses in the following list are in the "three hundred" group,—i.e., they are graduate courses. Those in the "two hundred" group are primarily for students who have completed two years of College work. Those in the "four hundred" group are pre-research, problem or research courses.

Unless otherwise indicated, the courses are full courses, each complete in a quarter.

Religion in Its Historical Aspect

Courses in this field are listed in the Announcement of the Divinity School of the University of Chicago in the Department of Old Testament Literature and Interpretation, the Department of New Testament and Early Christian Literature, the Department of Church History, and the Department of Comparative Religion. More than 150 courses are offered by the University in the Department of Oriental Languages and Literatures, which includes the Department of Old Testament; and 70 courses in New Testament, 79 in Church History and 54 in Comparative Religion are listed. A separate series of numbers is used in each of these departments,—i. e., O. T. 301, N. T. 301, C. H. 301, C. R. 301, etc.

The Sources of the Christian Religion

The Old Testament

C311. *The Beginnings of Old Testament Literature and History.* Autumn, Professor William C. Graham.
C312. *History and Prophecy.* Winter, Professor William A. Irwin.
C313. *History and Judaism.* Spring, Graham.
C328. *The Evolution of Judaism.* Winter, Dr. Louis L. Mann.
C405. *Research in the Economic History of the Hebrews.* Autumn, Graham.

The New Testament

M301.* *Critical Introduction to the Epistles.* This course and Course 302 deal with the questions of the higher criticism, the origin, contents and history of the earliest Christian writings. The instruction is by lectures, with required reading and reports by the members of the class. Autumn, Bowen.

M302.* *Critical Introduction to the Apocalypse, the Gospels and the Acts of the Apostles.* Winter, Bowen.

M303.* *The Mission and Work of Jesus.* This course aims to develop a positive construction of the gospel history on the basis of the earliest sources. Spring, Bowen.

M304. *The Fourth Gospel.* The characteristics and origin of the Gospel studied with special reference to its place in the development of primitive Christianity. Bowen.

M305. *The Apocalypse of John.* A study of the apocalyptic mind and its expression, as illustrated by this outstanding document. Bowen.

M401. *Research.* Bowen.

C301. *Christianity in Its Jewish Environment.* Egyptian and Syrian Hellenism; Judaism in Palestine and the Diaspora; political and social developments under the Hasmoneans, the Herods, and the Romans; the beginnings of Christianity in Palestine; John the Baptist and Jesus; the Jerusalem community and Paul; the transition to the gentile environment; Jewish survivals in second-century Christianity. Winter, Associate Professor Harold R. Willoughby.

C302. *The Literature of the New Testament.* The several books of the New Testament in relation to the life of the early church; situations which called them forth; the development of Christian thought embodied in them. Autumn, Professor Edgar J. Goodspeed.

C303. *The Religious Life of the Early Christians.* A survey of the content of the New Testament and other early Christian writings to observe the types of religious experience characteristic of the early Christians; comparison of these data with information of the religious life in Judaism and contemporary Graeco-Roman cults. Spring, Associate Professor Donald W. Riddle.

C314. *The Apostle John.* A study of the part played by the Apostle John in the developing Christian church. The growth of tradition as to his life and work will be studied in detail. The Johannine literature—Gospels, Acts, Letters, and Revelation—will be examined with reference to the situations that produced them and led to their association with the Apostle. Autumn, Assistant Professor Ernest C. Colwell.

C321. *The Growth of a Christian Consciousness.* An inductive study of the New Testament and other early Christian sources to observe the emergence of Christian self-consciousness, the rise of Christian attitudes in non-Christian societies, and the processes which distinguished these attitudes as Christian. Winter, Riddle.

C366. *The Epistle to the Ephesians.* Problems of its origin; relation to Colossians; authenticity; text; date; occasion and purpose; relation to the collected Pauline letters; its character as a "commentary" upon them; interpretation. Spring, Goodspeed.

S313. *The Religion of Paul.* Paul's character as a man; Jewish religious ideals; Hellenistic influences; significance of his conversion; his Christian message in relation to Greek popular philosophies and religions; the social import of his teaching. Winter, Professor Benjamin W. Robinson.

S324. *New Testament Religion.* Development of the Christian religion through the New Testament period. Relation of the Gospel of Jesus to the teachings in the letters of Paul and the Gospel of John and in other New Testament writings. Robinson.

Church History

M301.* *American Church Life.* A detailed inquiry into the distinctive doctrines, schemes of organization, liturgical usages, social reform programs and New World history of the major religious bodies in this country. Autumn, Lyttle.

M302.* *Christianity and Western Civilization.* A comprehensive view of the intellectual and cultural development and contributions of Christianity from the Age of the Apologists (ca. 150 A. D.) to the French Revolution, with special emphasis on religious literature and art. Winter, Lyttle.

M303.* *The Winning of Religious and Intellectual Freedom.* A conspectus of the age-long struggle for liberty of conscience, freedom of thought, secular education, scientific experiment and humanitarian religious criteria. The social and economic implications and consequences of this struggle are indicated and the romance of liberalism suggested. Spring, Lyttle.

M304. *Liberalism in New England (1620-1860).* The Puritan theocracy; the emergence of Arminianism and Arianism; rationalistic and humanitarian criticism of Calvinism are sketched and the relation of William Ellery Channing, Ralph Waldo Emerson and Theodore Parker to Transcendentalism is studied. Spring, Lyttle.

M305. *The Development of Immanental Theism and Religious Humanism, 1865-1932.* A continuation of the preceding course, with particular attention to the reconciliation of evolution and theism proposed by M. J. Savage, J. W. Chadwick and others, and the provenance of the Humanist attitude in religion. Spring, Lyttle. (Not given in 1934.)

M401. *Research in the history and principles of Liberal religion.* Lyttle.

C360. *Christianity and the American Colonies.* The European background of American Christianity; the Puritan colonies and the rise of Congregationalism; the Established Church in the colonies; experiments in religious toleration; the rise of the smaller colonial sects; Scotch-Irish immigration and the beginnings of American Presbyterianism; colonial revivals; the beginning of denominational organization; religious aspects of the Revolution. Autumn, Professor William W. Sweet.

C412. *Monuments of Early Christianity.* A survey of the non-literary sources of information for the history of Christianity in the Roman Empire; interpretation of the archaeological remains as shedding light on the personnel, customs, rites, beliefs, and culture of the Christian societies; the reading of the principal inscriptions. A research course. Spring, Professor Shirley Jackson Case.

C422. *The Christian Life in the Roman Empire.* Christianity's ethical heritage from Judaism and Hellenism; the Christian way of life in the early church; readjustments in moral standards as Christianity became the official religion of the Roman Empire. Winter, Case.

C454. *Types of Christian Society.* An examination of the Christian ideals of society typical of different periods of Christian history. Students will report on selections from medieval, Reformation, and modern works on church government and political theory. A research course. Spring, Professor John T. McNeill.

S309. *The History of the Social Consciousness of the Christian Church.* Winter, Professor Wilhelm Pauck.

D356. *Modern Catholicism.* Associate Professor Winfred E. Garrison.

History of Religions

C302. *Introduction to the Study of Religions.* A study of method in dealing with religions and a sketch of religious origins. Professor A. Eustace Haydon.

C303. *History of Religions, I.* Indo-European Religions (India, Iran, Greece, Rome, Teuton, Celts, and Slavs). Winter, Haydon.

C304. *History of Religions, II.* Religions of the Far East (China, Japan, Egypt, Babylonia, Assyria, Judaism, and Islam). Spring, Haydon.
C331. *History of the Science of Religion.* Haydon.
C341. *The Idea of God in the Great Religions.* Haydon.
C342. *The Ideal of the Good Life in the Great Religions.* Haydon.
C343. *Ethics of Non-Christian Religious Systems.* Haydon.

Interpretation of Religion in the Present

Courses in this field are listed in the Announcement of the Divinity School of the University of Chicago in the Department of Christian Theology and Ethics. Not including cognate courses in other departments, more than fifty are offered.

The Philosophy and Psychology of Religion

M301. *The Philosophy of Evolution.* This course presupposes a general knowledge of the outlines of cosmic evolution, geological evolution and organic evolution. Using "Holism and Evolution," by J. C. Smuts, as a text, it undertakes a critical study of the evolutionary philosophy to be found in such books as Boodin's "Cosmic Evolution," Lloyd Morgan's "Emergent Evolution," Bergson's "Creative Evolution" and Sellars' "Evolutionary Naturalism." With the help of these books it tries to formulate such a philosophical attitude towards reality as seems to be demanded by the new insights of the students of evolution. Winter, Hutcheon.
M302.* *The Psychology of Religion.* Familiarity with Pratt's "Religious Consciousness," James' "Varieties of Religious Experience" and Otto's "The Idea of the Holy" is expected. The course consists of lectures and discussion. A thesis is required. Autumn, Hutcheon.
M303.* *The Philosophy of Religion.* This course ought to be preceded by Course 302 or its equivalent. It consists of lectures and discussion. Pringle-Pattison's "Idea of God," Sorley's "Moral Values and the Idea of God," Tuckwell's "Religion and Reality," Ward's "The Realm of Ends" are recommended as books to be read in connection with the course. A thesis is required. Winter, Hutcheon.
M305. *Idealism as a Philosophy.* This course undertakes a study of such modern interpretations of idealism as those of Hoernlè, May Sinclair, George Adams and Royce. Hutcheon.
M401. *Research.* Hutcheon.

C366. *Religion and the Theory of Value.* Autumn, Professor Henry N. Wieman.
C367. *Contemporary Religious Philosophies.* Wieman.
C466. *Problems in Religious Theory of Value.* Spring, Wieman.

Theology

M304.* *Theology.* This is a continuation of Course 303 and deals with such modern world-views as have a distinctive bearing on religious and moral idealism, with a view to establishing in the mind of the student not a body of traditional doctrines, but an attitude of moral confidence and religious faith and hope. The course consists of lectures, discussions, assigned readings and a thesis. Spring, Hutcheon.

C301. *Theology in the Modern World.* A survey of cultural backgrounds of contemporary Christianity with a view to clarifying the task of intellectual leadership in the Christian enterprise. Autumn, Professor Edwin E. Aubrey.

C306. *Types of Contemporary Theology.*
S317. *Development of American Religious Thought.* Autumn, Professor Arthur C. McGiffert, Jr.
S335. *Christianity and Humanism.* McGiffert.

Religion and the Social Order

M306. *Social Reconstruction.* This course discusses the changes which must be made in mental attitudes, social relations and social institutions in order to lift society nearer to the moral ideal. It deals with such topics as eugenics, the family, education, distributive justice, crime, the treatment of minorities, war and international relations, in such a way as to provide a general survey of the most important issues now before organized society. Spring, Hutcheon.

C342. *The Church in the Modern Social Order.* The development of the social consciousness of the American churches, and their responsibility in the light of some major social issues. Autumn, Professor Arthur E. Holt.
S345. *Religion and the Major Social Evils.* Case study of individuals to discover the major evils which prey upon the life of men. Special attention given to the part which religion plays in man's struggle against these evils. Spring, Dr. James Mullenbach.
S354. *Social Agitation.* Principles and methods in bringing about social reform. Class and field work. Half-Course, Autumn, Winter, Holt, Mullenbach, Assistant Professor Walker M. Alderton.

The Work of Organized Religion in the Present

Courses in this field are listed in the Announcement of the Divinity School of the University of Chicago in the Department of Practical Theology. More than a hundred courses are offered under the headings of Preaching, Worship and Parish Ministry; Religious Education; Religious Work in College and Universities; Religion and the Arts; Christian Expansion and the Interpenetration of Cultures. Other courses are offered in the departments of Speech and of Music.

The Work of the Minister

Preaching and Worship

M301.* *Introduction to Preaching and Worship.* The aim of this course is to introduce the student to both preaching and the conduct of worship. Half-Course, Autumn, Snow, Sanders.
M302.* *Introduction to Preaching.* A continuation of Course 301. Half-Course, Winter, Snow.
M303.* *Preaching.* Each student prepares four sermons, not previously used, for delivery before the class or for private criticism. Prerequisites: Courses 301 and 302. (Course 302 may be taken concurrently with 303.) Half-Course, Winter, Snow.
M304.* *Preaching.* Continuation of Course 303. Half-Course, Spring, Snow.
M401. *Research.* Snow.

C302. *Preaching and Modern Theology.* A study of the problems raised for the minister by current theological thinking, and of the preaching values implicit in it. Winter, Professor Charles W. Gilkey, Aubrey.

S308. *The Twentieth-Century Pulpit.* A study of outstanding preachers of the present time, their methods, materials, and ideals. Spring, Professor Albert W. Palmer.

S312. *Christian Worship.* Structure of worship services; source materials in classic liturgies and elsewhere; public prayer; creation of appropriate liturgical forms for various occasions; relation of music and architecture. Half-Course, Autumn, Palmer, Professor Cecil Smith.

S320. *Preaching the Social Gospel in the Modern Church.* The molding of public opinion through preaching, with particular consideration of the theological, liturgical, ecclesiastical, and ethical reconstruction required to invest the social gospel with religious reality. Winter, Dr. Charles C. Morrison.

S329. *Preaching on Current Issues.* Discussions and outlines on problems confronting the modern minister. Students' preference will determine choice of topics. Prerequisite: one course in homiletics. Half-Course, Winter, Palmer.

Speech C221. *Fundamentals of Speech.* Advanced practical training for ministers and other workers in the field of religion; correction of mannerisms; development of effective mental, physical, and vocal habits for speaking and reading. Special attention is given to individual needs. Class meetings are supplemented by private instruction. Autumn, Winter, Spring, Associate Professor Davis Edwards.

Speech C303. *Voice.* Problems of the speaking voice on a scientific basis; elimina- of vocal defects; development of clear, rich, unaffected tone quality, distinctness of speech and interpretative vocal variety; studies in the structure of the vocal mechanism, the functioning of the vocal mechanism, the physics of vocal sound, the psychological aspects of voice. Prerequisite: Speech 221. Edwards.

Ministry, Administrative

M305.**Field Work.* The value of the practical experience provided through field work assignments is greatly enhanced by a preliminary knowledge of the laws of learning and of teaching; the stages of child development; the scheme of church school organization; the principles of efficient club and class leadership; the technique of auxiliary methods in religious education, such as hand-work, memorization, visualization, Biblical and symbolic dramatics, ritual worship, group discussion, projects, recreation; criteria and resources of curriculum making. Attention is also paid to current theories and programs of character education and young people's work. Half-Course, Autumn, Lyttle.

M306.**Field Work.* Continuance of Course 305. Half-Course, Winter, Lytle.

M307.**Parish Administration.* The principles and methods of administering a modern church. Brigham.

C314. *The Administrative Work of the Pastor.* An examination of the work of the pastor as leader of an organized church. Spring, Associate Professor Charles T. Holman.

S328. *Conference on Practical Problems of the Ministry.* How to deal with challenging conditions in contemporary life and thought. Definite problems to be selected by the class. Discussion method. Half-Course, Spring, Palmer.

Ministry, Personal

M308. *Problems of Personality.* This course deals with the problems of personality suggested by the so-called "new psychology." It aims to introduce students of theology to such a study of human nature as will throw light on the practical problems with which they will meet as pastors in their relations with individuals. It discusses psychological types, the unconscious and its conflicts, repression and sublimation, failures to achieve personality, etc. Autumn, Hutcheon.

C316. *The Pastor and the Care of Souls.* The pastor's immediate personal ministry. The application of the newer techniques of mental hygiene and personal counseling in the care of souls is given consideration. Winter, Holman.

S316. *Pastoral Care.* The minister's use of mental hygiene and religious guidance in wise, tactful dealing with people facing practical problems and temptations; case studies and hypothetical situations. Half-Course, Spring, Palmer.

S327. *Religion and Mental Health.* An approach to the understanding of normal religious experience through the study of cases of inner defeat and inner victory. Autumn, Dr. Anton T. Boisen.

S330. *Problems in the Cure of Souls.* Case studies of mentally distressed individuals and the art of helping them. Prerequisite: Course S327 or its equivalent. Boisen.

C. T. S419. *Experience and Theology.* The interpretation of the experience of individuals in trouble from the standpoint of the theologian. Joint research course. Consent of instructors required. Winter, McGiffert.

The Work of the Church

Religious Education

C240. *Principles of Religious Education.* An analysis of the operation of religious education for its assumptions, objectives, content, procedures, and organization, with critical evaluation in light of current trends in education. Autumn, Professor William C. Bower.

C348. *Supervision in Religious Education.* Techniques for training teachers and leaders on the job; problem of keeping all activities on a religious level; visitation and analysis of actual procedures of varied types. Spring, Assoc. Prof. Ernest J. Chave.

C355. *Religious Personality Through Creative Experience.* An analysis of the process by which persons adjust themselves to their world in terms of religious values; implications for curriculum and teaching technique. Autumn, Bower.

C364. *Religious Education of the Developing Child.* Study of personality development from birth to adolescence; capacities for religious experience; methods, materials, and desirable outcomes for each group; basic essentials for dynamic religion in later years. Autumn, Chave.

C365. *Religious Education of the Adolescent.* Pre-adolescent patterns; factors conditioning personality growth during adolescence; evaluation of trends in character and religious education objectives and programs; experiences vital to philosophy of life and social effectiveness. Winter, Chave.

S340. *Case Studies in Religious Education.* An approach to the total educational task of the church in the community, using definite situations and selected materials as a basis for critical study and evaluation. Spring, Associate Professor Clara E. Powell.

S350. *Personnel Work with Youth.* The aim and scope of personnel work; the personal interview and related techniques; influences affecting the development of youth; procedures in discovering and remedying personal difficulties. Winter, Powell.

Religion and Art

M310. *Historical Survey of Church Music I.* Elements and Fundamentals of music. Half-Course, Autumn, Sanders.

M311. *Historical Survey of Church Music II.* History and appreciation of Western Church Music. Half-Course, Winter, Sanders.

M312. *Hymnology.* The history and appreciation of hymn tunes. Classification. Criticism. Half-Course, Spring, Sanders.

S230. *Religion and the Arts.* An introduction to the contribution of drama, music, literature, architecture, painting, and sculpture to religion. Spring, Professor Fred Eastman, Smith, Dr. Von Ogden Vogt.

S333. *Religious Drama.* Historical survey of the relation between religion and drama, followed by a reading and analysis of forty or fifty plays of spiritual power. Autumn, Eastman.

The Board of Trustees

Chairman

The Hon. Morton D. Hull, A.B., LL.B., 105 South La Salle Street, Chicago.

Vice-Chairman

Percy W. Gardner, Ph.B., 403 Turks Head Building, Providence, Rhode Island.

Treasurer

Emmet L. Richardson, A.M., LL.B., Wells Building, Milwaukee, Wisconsin.

Secretary and Assistant Treasurer

Walter J. McClintock, A.M., LL.B., 515 Walnut Street, Meadville, Pennsylvania.

Term Expires January, 1934

Percy W. Gardner, Ph.B., 403 Turks Head Building, Providence, Rhode Island.

The Hon. Morton D. Hull, A.B., LL.B., 105 South La Salle Street, Chicago.

The Rev. Maxwell Savage, A.B., D.D., 41 Lancaster Street, Worcester, Massachusetts.

Term Expires January, 1935

The Rev. Augustus P. Reccord, A.B., D.D., 650 Pingree Street, Detroit, Michigan.

Henry R. Scott, A.B., LL.B., 50 Congress Street, Room 830, Boston, Massachusetts.

John F. Stephan, D.D.S., 1034 Keith Building, Cleveland, Ohio.

Term Expires January, 1936

H. Walter Forster, M.E., 137 South Fifth Street, Philadelphia, Pennsylvania.

The Rev. John Howland Lathrop, A.B., D.D., 98 Pierrepont Street, Brooklyn, New York.

The Rev. Walter H. Macpherson, L.H.D., 523 West Marion Street, Joliet, Illinois.

Term Expires January, 1938

Walter J. McClintock, A.M., LL.B., 515 Walnut Street, Meadville, Pennsylvania.

President Arthur E. Morgan, D.Sc., Antioch College, Yellow Springs, Ohio.

The Rev. Minot Simons, A.M., D.D., 64 East 86th Street, New York City.

Term Expires January, 1939

Emmet L. Richardson, A.M., LL.B., Wells Building, Milwaukee, Wisconsin.

The Rev. Frederick M. Eliot, A.M., S.T.B., 807 Fairmount Avenue, St. Paul, Minnesota.

The President of the School, *ex-officio*.

Standing Committees of the Board

Executive Committee

The Messrs. Snow, Hull, Eliot, Reccord, Richardson.

Committee on Instruction

The Messrs. Snow, Lathrop, Morgan.

Library Committee

The Messrs. Simons, Gardner, Macpherson.

Investment Committee

The Messrs. Richardson, Hull, Scott.

Committee on Annuities

The Messrs. Forster, Stephan.

Committee on Nominations

The Messrs. Lathrop, Savage, Scott.

Visiting Committee

The Messrs. Stephan, Macpherson, McClintock.

The Faculty

FRANKLIN C. SOUTHWORTH, A.M., D.D., LL.D., *President Emeritus.*

SYDNEY BRUCE SNOW, A.B., D.D., *President and Dean of the Faculty; Ellery Channing Butler Professor of Preaching and Ministry.*

FRANCIS A. CHRISTIE, A.B., D.D., *James Freeman Clarke Professor of Church History, Emeritus.*

WALTER C. GREEN, A.M., S.T.B., *Librarian Emeritus.*

CLAYTON R. BOWEN, A.B., Th.D., *Frederick Henry Hedge Professor of New Testament Interpretation; Librarian of the School.*

ROBERT J. HUTCHEON, A.M., D.D., *Caleb Brewster Hackley Professor of the Psychology and Philosophy of Religion; Secretary of the Faculty.*

CHARLES LYTTLE, A.M., Th.D., *James Freeman Clarke Professor of Church History; Director of Field Work.*

L. WARD BRIGHAM, M.D., D.D., *Ryder Professor of Parish Administration.**

In addition to the endowments indicated by the names of the chairs, instruction in the School is supported by the Robert Collyer Endowment "to strengthen and fructify the teaching," and by the Robert Collyer Endowment for President's Chair.

Staff

MRS. N. W. WINGATE, *Hostess.*

MISS DOROTHY WOOD, B.S., *Assistant Librarian.*

MISS ESTHER L. PETTERSON, *Cataloguer.*

ROBERT L. SANDERS, F.A.A.R., *Organist and Instructor in Music.*

DONALD A. GRANT, A.B., *Assistant Treasurer.*

MRS. BETH VAN LANINGHAM, *Office Secretary.*

*This chair is made available by the co-operation of Lombard College.

Non-Resident Lecturers

Spring Quarter, 1932, to Winter Quarter, 1933, Inclusive

Non-resident lecturers are provided for in part by the Ballou and Shaw Foundations.

Commencement Address, 1932

The Rev. Professor J. A. C. Fagginger Auer, D.D., Harvard University. "The Message of the Minister to the Modern World."

Baccalaureate Sermon, 1932

The Rev. Wilson Marvin Backus, D.D., First Unitarian Church, Lawrence, Kansas. "My One Sermon."

Three-Day Conferences

The Rev. Albert C. Dieffenbach, D.D., Editor, The Christian Register, Boston, Massachusetts.

The Rev. Herbert Hitchen, Unitarian Church, West Newton, Massachusetts; President of the Meadville Alumni Association.

The Rev. Harold E. B. Speight, D.D., Professor of Biography, Dartmouth College.

Dr. Robert C. Dexter, Department of Social Relations, American Unitarian Association, Boston, Massachusetts.

The Rev. John Howland Lathrop, D.D., Church of the Saviour, Brooklyn, New York.

Addresses

The Rev. Frederick R. Griffin, D.D., First Unitarian Church, Philadelphia, Pennsylvania.

The Rev. L. P. Jacks, D.D., Editor, The Hibbert Journal, Oxford, England.

Professor Lucius Porter, Yenching University, China.

The Rev. John W. Dickson, Secretary, United Ministry of the Air, Chicago.

Professor J. M. Sen, Calcutta University, India.

Dean Shailer Mathews, Divinity School, University of Chicago.

MR. KIRBY PAGE, New York City.
PROFESSOR HARRY F. WARD, Union Theological Seminary, New York City.
THE REV. CHARLES EDWARDS PARK, D.D., First Church, Boston, Massachusetts.
PROFESSOR HARRY OVERSTREET, College of the City of New York.
MISS JANE ADDAMS, Hull House, Chicago.
THE REV. LOUIS C. CORNISH, D.D., President, American Unitarian Association, Boston, Massachusetts.

The Meadville Alumni Association

President—THE REV. HERBERT HITCHEN, West Newton, Massachusetts.
Vice-President—THE REV. LOUIS C. DETHLEFS, Medford, Massachusetts.
Secretary-Treasurer—THE REV. L. GORDON ADAMSON, 224 Main Street, Kingston, Massachusetts.
Executive Committee—
THE REV. JOHN H. HERSHEY, Laconia, New Hampshire.
THE REV. ROY WINTERSTEEN, Uxbridge, Massachusetts.
THE REV. FREDERIC GILL, Arlington, Massachusetts.
THE OFFICERS, *ex-officio*.

Annual meeting in Boston in May.

Students

Summer Quarter, 1932, to Spring Quarter, 1933, Inclusive

The numeral following a name indicates the number of quarters spent in residence as candidate for the degree under which the name is listed; the letters following it indicate the quarters spent in residence during the period from Summer, 1932, to Spring, 1933, inclusive. The letters "s," "a," "w" and "sp" stand for Summer, Autumn, Winter and Spring Quarters, respectively. The symbol "1t" stands for one term of the Summer Quarter.

Graduates of Colleges and Universities

Cruft Fellows

Dahir, James Safady.....Barrington, Illinois
(American University of Beirut, Syria, and The Sorbonne, Paris, France.)
Ph.B., U. of C., 1929; B.D., M.T.S., 1932.

Grimwade, Eric Illingworth.....Chicago
(University of London, England, and Munich, Germany.)
Ph.B., U. of C., 1930; BD., M.T.S., 1932.

Candidates for the Higher Graduate Degrees

Abbott, Lawrence Wesley, 4.a.w.sp.....Racine, Wisconsin
A.B., Tufts College, 1930; S.T.B., Tufts School of Religion, 1930.

Simén, Daniel, 8.c.a.w.cp.....Korond, Transylvania
Graduate, Unitarian Theological College, Kolozsvár, 1928; Th.M., Pacific Unitarian School for the Ministry, 1931.

Candidates for the Degree of Bachelor of Divinity

Gilmartin, Aron Seymour, 8.s.a.w.sp..Boston, Massachusetts
A.B., Harvard University, 1931.

Glass, Elizabeth Sherman, 9.a.w.sp.....
.....New London, Connecticut
A.B., Connecticut College for Women, 1930.

Haberly, Charles Edward, 9.a.w.sp.....
.....Washington, Pennsylvania
A.B., Washington & Jefferson College, 1927; Western Theological Seminary, Pittsburgh, 1927-1929.

Johnston, James Donald, 1.sp.....Iowa City, Iowa
A.B., Iowa University, 1933.

McMillan, Don Caplinger, 3.a.w.sp....Hutchinson, Kansas
Ph.B., U. of C., 1931.

NEWMAN, HERMAN ANDREW, 9.s1t.a.w.sp....Cincinnati, Ohio
A.B., University of Cincinnati, 1929.
SALEK, JOSEPH THOMAS, 3.a.w.sp.....Chicago
Ph.B., U. of C., 1932.
SAWYER, RAMONA JEANETTE, 3.a.w.sp....Ware, Massachusetts
A.B., Tufts College, 1932.
SPRING, CHADBOURNE ARNOLD, 3.a.w.sp...Brooklyn, New York
B.S., Yale University, 1930.
STEELE, WAYNE HOBART, 9.a.w.sp.....Chillicothe, Ohio
A.B., Oberlin College, 1922.
SUBBUKRISHNAIYA, E., 7.s.a.w.sp.....Mangalore, India
B.S., Tufts College, 1932.
THOMPSON, DONALD ALEXANDER, 7.a.w.sp.....Chicago
A.B., Tufts College, 1926; Harvard Theological School, 1928-1929.
VAN DYKE, MAYNARD, 7.s.a.w.sp.....Omaha, Nebraska
A.B., University of Omaha, 1931.
WINSTON, ALEXANDER PORTER, 2.w.sp....Seattle, Washington
A.B., University of Washington, 1931; A.M., ibid, 1932.

Graduates Not Candidates for Degrees

GRYBÉ, ADAM, 3.a.w.sp.....Kaunas, Lithuania
Graduate, Evangelical Theological Faculty of the University of Kaunas, Lithuania, 1929; Boston University School of Theology, 1931-1932.
SZENT-IVÁNYI, ALEXANDER, 2.w.sp...Kolozsvár, Transylvania
Graduate, Unitarian Theological College, Kolozsvár, 1924; S.T.M., Theological School in Harvard University, 1926.

Undergraduate Students

These undergraduates in the University of Chicago are preparing, under supervision of the Meadville Faculty, for standing as theological students in the School.

BARTH, JOSEPH, 6.a.w.sp.....Salina, Kansas
FISHER, JAY MARION, 2.a.w.....Chicago
STORER, ROBERT ARTHUR, 6.a.w.sp...Waltham, Massachusetts

In Residence, University Summer Quarter, 1932

DR. WILHELM ANDERSON.....Chicago

Summary

Graduate students of theology	18
Cruft Fellows	2
Undergraduate students	3
In residence, Summer Quarter only	1
Total registration, 1932-1933	24

Awards

Eighty-eighth Commencement, June 14, 1932

Doctor of Divinity, *honoris causa*

The Rev. Wilson Marvin Backus, Unitarian Church, Lawrence, Kansas.

The Rev. Professor Johannes Abraham Christoffel Faggingger Auer, B.D., Ph.D., Professor of Church History, Harvard University.

Master of Theological Science

Wilhelm Anderson, A.M., B.D. Thesis: "A History of Moral Philosophy from Hobbes to Hume."

Harold Buschman, Ph.B., B.D. Thesis: "The Philosophy of Religion of James Ward."

The Rev. William Herman Gysan, A.M. Thesis: "Religion as a Constructive Force in Mental Hygiene."

Bachelor of Divinity

James Safady Dahir, Ph.B. Thesis: "Five Contemporary Liberal Preachers."

The Rev. Edward Perry Daniels, A.A. (as of the Class of 1914). Thesis: "The Activity of St. Ambrose of Milan and St. Gregory the Great in the Development of the Music of the Western Church."

Eric Illingworth Grimwade, Ph.B. Thesis: "Religious Life and Thought in the English Novel of the Nineteenth Century."

Richard Hall, Ph.B. Thesis: "Toward a New Ethic for a Better Social Order."

Donald Marvin, A.B. Thesis: "The Motion Picture as a Means of Social Control."

Arthur Newell Moore, A.M. Thesis: "Theodore Parker's Protest against the Capitalistic Industrialism of New England."

The Rev. Philip Markus Pétursson, Ph.B. (as of the Class of 1929). Thesis: "The Development of Liberalism Among the Icelanders of North America."

Victor Siverts, A.B. Thesis: "The Significance of Walt Whitman in the Transcendentalist Movement."
Milton John Wahl, Ph.B. Thesis: "Studies in Hume."

Diploma of the Course for Parish Workers

Mary Geneve Anderson, A.B.

The Harriet Otis Cruft Fellowship

James Safady Dahir, Ph.B.
Eric Illingworth Grimwade, Ph.B.

Prizes.

The Sarah H. Prosser Prize for Excellence in Pastoral Theology.

Milton John Wahl, Ph.B.

The Robert C. Billings Prize for the attainment of the highest rank in the work of the year by a member of the Senior Class.

Arthur Newell Moore, A.M.

The Robert C. Billings Prize for students who excel during the year in preaching.

Maynard Van Dyke, A.B.
Elizabeth Sherman Glass, A.B.

NOTICE

AFTER THIS ISSUE, THE PUBLICATION OF THE MEADVILLE JOURNAL IS TEMPORARILY SUSPENDED